even.[3] Now, do we fast on the ninth? Why, we fast on the tenth! But this teaches you that if one eats and drinks on the ninth, Scripture accounts it to him as if he fasted on the ninth and tenth.[4] Thereupon he wanted to finish them in advance. But a certain Elder recited to him a Baraitha teaching: However, he should not read them in advance of nor later [than the congregation]. Even so did R. Joshua b. Levi say to his children: Complete your Parashoth together with the congregation, twice the Hebrew text and once Targum; be careful with the jugular veins to follow [the teaching of] R. Judah, as we have learnt: R. Judah says: He must cut through the jugular veins; and be careful [to respect] an old man who has forgotten his knowledge through no fault of his own,[5] for it was said: Both the whole tables and the fragments of the tables were placed in the Ark.[6]

Raba said to his children: When you are cutting meat, do not cut it upon your hand. (Some people say on account of danger;[7] and some in order not to spoil the meal.)[8] Do not sit upon the bed of an Aramaean woman, and do not pass behind a Synagogue when the congregation is praying. 'Do not sit upon the bed of an Aramaean woman'; some say that this means: Do not go to bed before reciting the Shema';[9] some say it means: Do not marry a proselyte woman; and some say it means literally [the bed of] an Aramaean woman, and this rule was laid down because of what happened to R. Papa. For R. Papa once visited an Aramaean woman. She brought out a bed and said: Sit down. He said to her: I will not sit down until you raise the cover of the bed. She raised the cover and they found there a dead baby. Hence said the scholars: It is not permitted to sit down upon the bed of an Aramaean woman. 'And do not pass behind a Synagogue when the congregation is praying'; this supports the teaching of R. Joshua b. Levi. For R. Joshua b. Levi said: It is not permitted for a man to pass behind a Synagogue when the congregation is praying. Abaye said: This applies only when there is no other door, but when there is another door,[10] there is no objection. Furthermore, this applies only when there is no other Synagogue, but when there is another Synagogues there is no objection. And furthermore, this applies only when he does not carry a burden, and does not run, and does not wear tefillin. But where one of these conditions is present there is no objection.

It has been taught: R. Akiba says: For three things I like the Medes: When they cut meat, they cut it only on the table; when they kiss, they kiss only the hand; and when they hold counsel, they do so only in the field. R. Adda b. Ahabah says: Which verse [may be quoted in support of the last]? And Jacob sent and called Rachel and Leah to the field unto his flock.[11] It has been taught: R. Gamaliel says: For three things do I like the Persians: They are temperate in their eating, modest in the privy, and chaste in another matter.[12] I have commanded My consecrated ones.[13] R. Joseph learnt: This refers to the Persians who are consecrated and destined for Gehinnom.[14]

R. GAMALIEL SAYS: UNTIL THE DAWN RISES. Rab Judah says in the name of Samuel: The Halachah is as laid down by R. Gamaliel. It was taught, R. Simeon b. Yohai says: Sometimes a man may recite the Shema' twice in the night, once before the dawn breaks and once after the dawn breaks, and thereby fulfil his duty once for the day and once for the night.

Now this is self-contradictory. You say: 'A man may sometimes recite the Shema' twice in the night', which shows that it is still night after the dawn breaks. And then you say: 'He thereby fulfils his duty once for the day and once for the night', which shows that it is daytime? — No! It is in reality night, but he calls it day because some people rise at that time. R. Aha b. Hanina said in the name of R. Joshua b. Levi: The Halachah is as stated by R. Simeon b. Yohai. Some people refer this [statement] of R. Aha b. Hanina to the following lesson,[15] which has been taught: R. Simeon b. Yohai says in the name of R. Akiba: Sometimes a man may recite the Shema' twice in the day-time, once before sunrise and once after sunrise, and thereby fulfill his duty once for the day and once for the night. Now this is self-contradictory. You say: 'A man may sometimes recite the Shema' twice in the daytime', which shows that before sunrise it is daytime, and then you state: 'He thereby fulfills his duty once for the day and once for the night', which shows that it is night? —